



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Has <i>ata</i> ^x (<i>happed on/ came</i>) ^x on the mankind ^x a while of The <i>Dabre</i> ¹ (<i>Eternal-Time</i>) not [<i>he</i>] was a thing <i>mudhkoran</i> ² (<i>he-it which was rememberable, mentionable</i>).	هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾
2. Verily We created the mankind ^x of <i>nutfat'en</i> (<i>sperm-drop</i> ^w) <i>amsba'jen</i> (<i>bue-admixture</i>), essaying him [<i>We</i>]; so We made him <i>sameean</i> (<i>acute-bearer/ enabler of others to hear/ potential answerer to a request</i>) <i>basseeran</i> (<i>keen:seer/ overall evaluator of the facts and their possible consequences</i>).	إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾
3. Verily We divinely-guided him the path, either (<i>is</i>) a <i>thanker</i> [<i>he</i>] or a <i>kafooran</i> ³ (<i>iterative unbeliever/ ingrate</i>) [<i>he</i>].	إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾
4. Verily We prepared for the unbelievers chains and shackles and a <i>Sa'era</i> ^w (<i>intensely kindling Fire</i>) ^w .	إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَلًا وَسَعِيرًا ﴿٤﴾
5. Verily the <i>abrarat</i> ^t (<i>the dutiful and righteous</i>), drink from a goblet ^{w5} [<i>was</i>] its ^w blend <i>kaforan</i> ⁶ (<i>well in Paradise- / camphor</i>).	إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾
6. A well ^w drink [<i>by</i>] ⁷ it ^w Allah's <i>eba'do</i> (<i>worshippers/ submitters/ slaves</i>) they ^z burst-off it ^{w8} <i>tafferan</i> ⁹ (<i>intense burst-off</i>).	عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾
7. Fulfill ¹⁰ they ^z the vow and they ^z fear/ know ¹¹ a day [<i>was</i>] its ^x evil regnant.	يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾
8. And <i>youtt'emona</i> (<i>they^x give to: ingest/ feed</i>) the <i>tta'aama</i> (<i>wheat/ edible/ food</i>) ^x over His/its ^{x12} love, (<i>to</i>): a poor and an orphan and a captive.	وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾
9. Verily only <i>nutt'emokom</i> (<i>[we] feed you</i> ^b) for Allah's Face; ¹³ neither [<i>we</i>] want from you ^b requital and [<i>nor</i>]	إِنَّمَا نَطْغِبُكُمْ لَوْجِهِ اللَّهِ لَا نُرِيدُ

¹ There is no English single-word to mean "الدهر" = The Dahar = Eternal Time, or "العصر" = Epochal Time versus "الوقت" = time.

² The word "mudhkora" is masculine, singular objective noun, meaning *he who mentioned or remembered*, with no English equivalent.

³ The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous ingrate/ unbeliever.

⁴ See the *Lexicon* attached to this Translation for fuller meaning associated to this great word.

⁵ Not linguistically *per se* but conventionally and figuratively speaking the word "كأس" = "goblet," in the Arabic came to mean the goblet which contains "الخمير," meaning wine or such alcoholic beverage.

⁶ The word "كافور" has at least two distinct meanings: (1) a well in Paradise and (2) camphor. See التاج.

⁷ The word "بها" mean "منها" see مغني اللبيب، ابن هشام.

⁸ The word "يفجرونها" that is wherever and whenever they desire, they "burst it off."

⁹ The word "تفجير" = absolute objective, i.e. an infinitive noun, hence "intense" is used to intensify "burst off."

¹⁰ The word "يوفون" from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole. So, "يوفون" means they endeavor and gather the last part of an obligation and fulfill it.

¹¹ Linguistically the word "خاف" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

¹² The pronoun "هـ" in "حبه" could refer to Allah or the food itself. See القرطبي.

thanks ¹⁴ .	مِنْكُمْ جَزَاءٌ وَلَا شُكُورًا ﴿١٠﴾
10. Verily we fear/know ¹⁵ from our Lord a day grimacer <i>qamttareran</i> ¹⁶ (<i>obstinate/ long-rainy day</i>).	إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١١﴾
11. So precluded them Allah evil (<i>of</i>) <i>tha'leka</i> (<i>afar-that-it</i>) ^x [the] day and [He] cast (<i>to</i>) them gladness and happiness.	فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّيْنَهُمْ نَصْرَةً وَسُرُورًا ﴿١٢﴾
12. And [He] requited them by what <i>ssabaro</i> (<i>they^z had held on patiently</i>) a paradise ^w /garden ^w and a silk.	وَجَزَّيْنَهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٣﴾
13. Reclining they ^z in it ^w on the couches, neither see they ^z in it ^w sun ^w , nor <i>zamhareran</i> (<i>freezing-cold^w</i>).	مُتَكِّينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٤﴾
14. And nighing ^w on them its ^w shades; and <i>thollelat</i> (<i>had been made near and easy</i>) its ^w plucks <i>ta'htlela</i> ¹⁷ (<i>a sure nearness and ease</i>).	وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلِّلَتْ قُطُوفُهَا تَذَلِيلًا ﴿١٥﴾
15. And (<i>to be/ being</i>) circumambulated on them by receptacles ^w of silver ^w and glasses ^w (<i>which</i>) were glass-bottles ^w .	وَيُطَافُ عَلَيْهِمْ بِغَانِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٦﴾
16. Bottles ^w of silver ^w they ^z measured it ^w an exact measurement ¹⁸ .	قَوَارِيرًا مِّنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا ﴿١٧﴾
17. And <i>yusqawna</i> ¹⁹ (<i>they^z are being availed drink</i>) in it ^w goblet ²⁰ [was] its ^w blend (<i>is</i>) ginger.	وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿١٨﴾
18. A Well ^w in it ^w (<i>being</i>) named <i>Salsabeela</i> ²¹ .	عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٩﴾
19. And circumambulate on them children (<i>that had been made</i>) immortals; if you ^s saw them reckoned them you ^s pearls ^w <i>manthura</i> ²² (<i>that which has been scattered</i>).	وَإِذَا رَأَيْتَهُمْ حُسْبَيْتَهُمْ لَوْلَا مَنْثُورًا ﴿٢٠﴾
20. And if saw you ^s afterwards saw you ^s <i>naeeman</i> (<i>permanent mental and physical delights in the highest chambers of Paradise</i>) and a big proprietorship.	وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢١﴾
21. Over them clothes (<i>of</i>) fine silk green and brocade;	عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ

¹³ The phrase “for Allah’s Face” is a lofty Arabic tongue expression meaning for Allah’s pleasure/ Allah’s sake.

¹⁴ The word “شُكُورًا” means multitudinousness of thanks, or doing the utmost of thanks.

¹⁵ Linguistically the word “خَفَتَ” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

¹⁶ The word “قَمْطَرِيرًا” is also said to be the long, cloudy-and raining day. See الهادي و النسان و العين.

¹⁷ The word “تَذَلِيلًا” is infinitive noun, intensifying the action of its verb. No English equivalent for both words of “thollelat” or “tha’lela.” Hence, the transliteration and parenthetical explanation.

¹⁸ The word “تَقْدِيرًا” is infinitive noun, so exact is stated to qualify it to indicate the infinitive noun.

¹⁹ The word “يُسْقَوْنَ” is rooted in “اسقى” which is more intense than “سقى” as “اسقى” means availed the drink for (someone), to be drunk as and when needed. See الراجب.

²⁰ Not linguistically per se but conventionally and figuratively speaking the word “كَأْسٌ” = “goblet,” in the Arabic came to mean the goblet which contains “الخمير,” meaning wine or such alcoholic beverage.

²¹ The word “سَلْسَبِيلًا” is name of well in Paradise whose drink is rather wholesome and satisfying. See اللسان.

²² The word “مَنْثُورًا” is masculine, singular, objective noun, meaning that which was scattered. No English equivalent.

and (<i>had been</i>) adorned they ^z (<i>by</i>) bracelets of silver ^w and their Lord <i>saqa</i> ²³ (<i>availed drink to</i>) them <i>tahooran</i> (<i>that which was iteratively purged and it's purging others</i>).	وَاسْتَبْرَقُوا وَحُلُوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَيْنَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٦٨﴾
22. Verily this [was] for you ^b a requital and [was] your ⁿ endeavor ²⁴ <i>mashkora</i> (<i>that which was thanked</i>).	إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ﴿٦٩﴾
23. Verily We <i>naẓẓala</i> (<i>iteratively descended</i>) We on you ^g The Qur'an ^x <i>tan'zeelan</i> ²⁵ (<i>an absolute-descending</i>).	إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٧٠﴾
24. So <i>issber</i> (<i>let-hold on patiently [your^s]</i>) for your ^t Lord's rule; and let-not [your ^s] obey of them a sinner or a <i>kafooran</i> ²⁶ (<i>multitudinous unbeliever/ ingrate</i>).	فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا ﴿٧١﴾
25. And let-remember[your ^s] your ^t Lord's name <i>bukratan</i> ²⁷ (<i>early-dawn</i>) ^w and <i>aseyla</i> ²⁸ (<i>late afternoon to sunset</i>).	وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٧٢﴾
26. And of the night then let-kowtow [your ^s] for Him and <i>sabbah</i> ²⁹ (<i>let-say [your^s]: subhana Allah to</i>) Him nightly longly.	وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٧٣﴾
27. Verily these they ^z love the Hastener ^{w30} and they ^z leave beyond ³¹ them a day-heavy.	إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٧٤﴾
28. We created them and hardened We their constitution; and if We willed We substituted their likes, <i>tabdelan</i> ³² (<i>absolute substitution</i>).	نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَلْنَا أَمَثْلَهُمْ تَبْدِيلًا ﴿٧٥﴾
29. Verily this ^w (<i>is</i>) a reminder ^{w33} ; so whoever [<i>he</i>] willed <i>ittakhattha</i> ³⁴ (<i>[he] took and made</i>) to his Lord a path.	إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٧٦﴾
30. And not will you ^z except that Allah wills; verily Allah [was] Omniscient, <i>Hakeeman</i> ³⁵ (<i>infinite bek mah</i>) ³⁶	وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ

²³ The word “أسقى” in “أسقاهم” is more *intense* than “سقى,” as “أسقى” means *availed the drink for* (some one), to drink it *as and when needed*. See الراغب.

²⁴ The word “سعى” has *several* meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in this context; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام.” See البصائر, and اللسان.

²⁵ The word “تنزيلا” is “مفعول مطلق للتبيين أو التمييز” = *objective complement for specification or distinction*. In this case definitely from Allah and is an *absolute* descending over more than twenty three years.

²⁶ The word “كفور” is *masculine noun*, denying Allah's multiple favors, i.e. he is a *multitudinous unbeliever/ ingrate*.

²⁷ The word “bukratan,” literally means the time between Fajr (*early dawn*) Prayer and sunrise.

²⁸ The word “aseyla,” literally means the time from noon to sunset or from Asr (*late afternoon*) Prayer to sunset.

²⁹ The phrase “subhana Allah,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

³⁰ That is to say this world, which goes rather *fast* and after all it is *transitory*.

³¹ The word “وراء” in “وراءهم” means:

(1) “القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلا: ويدرون وراءهم الآخرة.”

(2) “بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.”

(3) ولد الولد. So, here (1) clearly applies.

³² The word “تبديلا” is “مفعول مطلق لتأكيد الفعل” that is *infinitive objective noun* to intensify its verbal meaning, here a substitution. Hence, the word “absolute” is used to intensify such a substitution.

³³ The word “التذكرة” means *that which reminds* or *by which one is reminded*. See البصائر.

³⁴ The word “اتخذ” from “الاتخاذ” which is “إففعال” for “الاتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making something of what was taken. Thus, it is *not* just the mere taking.

Possessor).

31. [He] admits whom^P [He] wills in His mercy^w; and the *dha'lemeena* (*injustice-doers*), [He] prepared for them a painful torment.

اللَّهُ كَانَ عَلِيمًا حَكِيمًا
يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ
وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا



³⁵ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

³⁶ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word. +